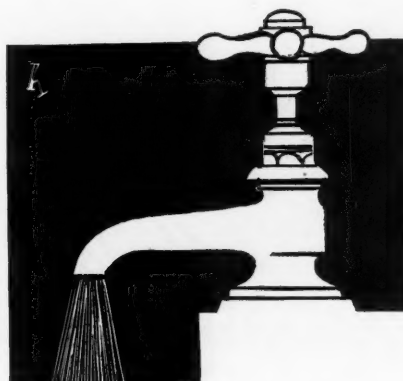


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America

H. Trendley Dean

Facts on Fluoridation

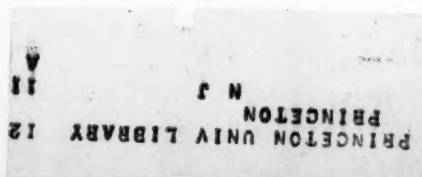


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February 2, 1957

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America

National Catholic Weekly Review

Vol. XCVI No. 18 Whole Number 2490

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Editor-in-Chief: THURSTON N. DAVIS
Managing Editor: EUGENE K. CULHANE
Literary Editor: HAROLD C. GARDNER
Feature Editor: CHARLES KEENAN
Associate Editors:

JOHN LAFARGE, BENJAMIN L. MASSE,
VINCENT S. KEARNEY, ROBERT A. GRAHAM,
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Editorial Office:

329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office:

70 E. 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer:

JOSEPH F. MACFARLANE

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Correspondence

Philosophy and Mental Ills

EDITOR: Dr. Percy's articles, "The Coming Crisis in Psychiatry" (AM. 1/5 and 1/12), were quite unusual. Though I have a background in philosophy, I felt it necessary to *study*, rather than just read, his comments. However, study revealed a great deal.

I do not believe that philosophy, or for that matter theology, is going to cure or in many cases alleviate [mental illness]. While I do admit the premise of absolutes and the stark fact of the supreme reality of God, I find that many a sincere and fine person would have little relief in the immediate process of analysis and therapy in simply admitting and holding this. . . .

I am happy that AMERICA has given such space to this necessary and important subject.

Miami, Fla.

EDWARD A. DONAHUE

From Capitol Hill

EDITOR: I have read with interest the article entitled "Morality and the H-Bomb," by Commissioner Thomas E. Murray, in the issue of AMERICA for Dec. 1, 1956.

Let me congratulate you for publishing this excellent statement on our national defense policies and on our moral obligation as custodians of the H-Bomb.

RICHARD L. NEUBERGER
Senator from Oregon

U. S. Senate

Washington, D. C.

Catholic Schooling

EDITOR: Since no college degree is mine from either a Catholic or a secular college, my comments on the attendance of our youth at the non-Catholic colleges may not warrant space in so august a publication as your own. To have a letter published in your Correspondence section ranks with getting one into the London Times.

It seems to me that the vast majority require a Catholic college. In the mad world in which we find ourselves, one needs every bit of ammunition one can get.

However it also seems to me that into each generation there are born some favored few (God alone knows why) whose faith is so firmly rooted and whose attachment to it and attraction to it are so strong that nothing could wean them from it. Such can be safely exposed to a secular educa-

tion on the college level and come forth from it unscathed. . . .

There is no way, presently, of sieving or sorting out such people. . . . No doubt we shall have to continue to advocate a place for every Catholic boy (who aspires to it) in a Catholic college. . . .

(MRS.) ELIZABETH G. LAMB
New York, N. Y.

Explanation

EDITOR: I have read your editorial "Dr. Blake on Tax Exemption for Churches." . . .

You suggest that there seem to be three possible positions on tax exemption: 1) A man can oppose tax exemption to all philanthropic organizations; or 2) just to churches; or 3) simply to one certain church.

It is quite unfair to interpret one sentence of my address, which was an aside and which admitted that some of my concern may have been caused by one church apparently amassing too great a share of property, to imply that I was speaking against the Roman Catholic Church.

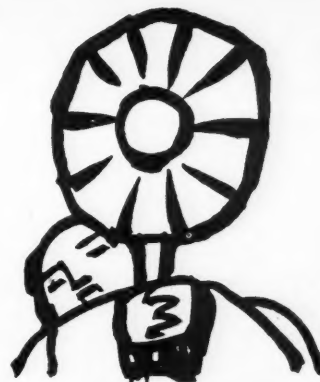
This I was not doing; in fact, I was addressing Protestant and Orthodox Church representatives, suggesting that all of us—and in this I would include the Roman Catholic Church—should examine once more our policy on requesting tax exemption.

I did not say that there should be no tax exemption. What I did do was to raise the question of whether that tax exemption which I thoroughly approve of, when churches are small and weak, should be continued when they become strong. This I would apply as strongly to my own church as to yours.

(REV.) EUGENE CARSON BLAKE
President, National Council of the Churches of Christ in the United States of America.

New York, N. Y.

[We are happy to have this letter and to learn that Dr. Blake's "aside" was not directed against the Roman Catholic Church. Nevertheless, we feel that we were not being unfair to Dr. Blake in interpreting him as we did in our editorial. George Dugan, religion editor of the New York Times, reporting Dr. Blake's address from the scene in Indianapolis, commented on the "aside" as follows (Dec. 12, 1956): "His reference here was to the Roman Catholic Church." EDITOR.]



THE WINDOW IN THE WALL

by Msgr. Ronald Knox

London's "actors' church," Corpus Christi, is also the church of the Covent Garden flower sellers, who send their finest blossoms for its feast. On this day, for thirty years, Msgr. Knox has preached there on the Blessed Sacrament. This book contains twenty of these sermons, which show him at his very best: delightfully informal, but full of wisdom and deep insight. \$2.75

Shane Leslie's GHOST BOOK

Shane Leslie begins his book with a discussion of the Catholic attitude to ghosts, then plunges happily into his own particular collection of "Catholic ghost stories." These range from edifying spirits who fetch priests to death beds to poltergeists and spine-chilling "manifestations." \$3.00

A RIGHT TO BE MERRY

by Sister Mary Francis, P.C.

This Poor Clare's account of her life gives joy wherever it goes: we have yet to meet anyone who was not absolutely delighted with it. \$3.00

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SHEED & WARD New York 3

Current Comment

Second Term Begins

As Dwight David Eisenhower stood under a cloud-dappled Washington sky on Jan. 21 to repeat the Presidential oath (he had taken the oath privately the day before), the prayers of millions of his fellow citizens ascended to God on his behalf. Four years ago, when the President started his first term, American boys were dying in Korea. Though this time the battlefields were silent, the world the President described in his Inaugural Address was still a dangerous world, taut with explosive tensions, living from day to anxious day under the threat of Communist aggression.

Nevertheless, it seemed a more confident President who swore once again faithfully to execute the responsibilities of his high office and to "preserve, protect and defend the Constitution of the United States." During his first term he had dealt with difficult problems at home. He had confronted grave crises abroad. He had surmounted ill health. Now, looking well and hearty, he pronounced the words of the oath crisply and feelingly, with the air of a man master of his job—with the air, too, of a man humbly trustful that God in His wisdom and mercy would see him through whatever the future held.

The Editors of this Review pledge the President their loyal support. May God grant that under his patient leadership we may yet come to know peace in our times.

... Legislative Program

What most impressed observers about the President's legislative program, which, breaking with precedent, he incorporated in the budget message, was the almost total absence of any element of surprise. For the most part everything the President proposed he had urged in about the same form upon the 84th Congress.

Under the heading of old, but still

pertinent, business were proposals to join the Organization for Trade Cooperation, to liberalize the immigration laws, to put the postal service on a "pay-as-you-go" basis, to provide Federal aid for school construction, to extend coverage of the minimum-wage law, to aid communities suffering from chronic unemployment and to grant statehood to Hawaii.

Of the relatively few new proposals, only two or three were eyebrow-lifters. Even though he vetoed a similar bill last year, when certain lobbyists made themselves obnoxious, the President asked for legislation exempting natural-gas producers from Federal price regulation. He advocated amending the Constitution to provide "equal rights" for women, despite the long-standing opposition of social-minded Church groups to this proposal. Probably in response to pressure from the State and Agriculture Departments, he asked for authority to make barter deals for surplus commodities with Iron Curtain countries.

These proposals, old and new, add up to a sizable legislative program. They offer a good idea of what the President has in mind when he talks about "Modern Republicanism."

My Boy a Politician?

Local politics, already a symbol of corruption, didn't get much of a boost in best-selling *The Last Hurrah*. The book may, however, have turned a spotlight on a desperate need. Politics doesn't get its fair share of good men because of its reputation; and its reputation comes from not getting its share of good men. James A. Farley made this very point in *I Chose Politics* (America Press pamphlet, 15c).

Is there any way of breaking out of this vicious circle? Bishop John King Mussio of Steubenville, Ohio, has been doing what he can to reverse the process. In his writings in national magazines he has appealed to men of in-

tegrity to get into politics. "It is quite evident," he says, "that only a man who is bigger than his own ambitions and personal interests can fight and defeat entrenched selfishness in our civil government."

Words first, then action. We note that the Jan. 11 Steubenville *Register* came out in support of an "unknown" in politics, a Brooklyn-born Irishman who has spent 35 years as a city employee and is now running for mayor. Such political backing is unusual in a Catholic paper but it is understandable and legitimate in the circumstances.

The problem of integrity in political leadership has pertinence beyond this Ohio River steel town where, as the *Register* puts it, " nastiness has had more than its share in the political field." It is time that politics everywhere became a career that attracts rather than repels our best youth.

Modern Medical Care

A lot of important information and analysis appeared recently in a series of five lengthy New York *Times* articles, signed by Robert K. Plumb.

¶Health-conscious Americans in 1953 spent \$10.2 billion for personal health services. ¶Nearly 70 per cent of our people, many through fringe benefits in union contracts, have some form of insurance against medical and hospital bills. ¶The 85th Congress, like its predecessor, will probably concern itself with more health legislation, further expanding those health and medical programs which are to cost the Federal Government \$2.5 billion in 1957.

¶How do we spend our health dollar? From a Health Information Foundation study for 1953, we learn that 37 cents went to physicians, 20 cents to hospitals, 16 cents to dentists, 15 cents for medicines and 12 cents for related expenses.

¶Though they create problems, especially for doctors who do not participate, there are about 1,000 group-practice medical units in the country today. In group practice three or more physicians pool skills, offices, equipment and income. Most group-practice establishments are in the Midwest and West. They are starting slowly in the East.

... New York's HIP

New York City, where there are about 20,000 physicians—one for every 400 persons—has most strongly resisted group medicine. (There are roughly 180,000 practising physicians in the United States.) One important breakthrough on the New York scene, however, has been the ten-year-old Health Insurance Plan, which cares for a half-million persons in 32 group-practice centers in the greater New York area.

What do you find at a HIP center? A complete medical plant and a minimum of 17 physicians—five family doctors, plus specialists for surgery; orthopedics; ear, nose and throat; ophthalmology; dermatology; urology; obstetrics and gynecology; pediatrics; psychiatry and neurology; pathology; radiology and internal medicine.

Doctors in group practice speak highly of the professional advantages of working on a medical team. In prepaid group practice, a doctor does not discuss fees with his patient. (HIP units receive \$31.80 annually for each insured man, woman or child.) If a specialist should be consulted, the physician does not have to worry as to whether the patient can stand the expense. There is a further advantage to the patient—the specialist is not somewhere on the other side of town, but right under the same roof with the family doctor.

Opposition to HIP and other forms of group medical practice stems from non-participating physicians, as well as from those who see in this growing movement a step toward the "socialization" of medicine. But to many others, whose arguments sound pretty impressive, group practice and health-insurance plans are two of the strongest bulwarks against socialism in medicine. They tend to close the gap between the medical "haves" and the medical "have-nots" in our society.

Balky Teamsters

By defying the Senate Permanent Subcommittee on Investigations, the United Brotherhood of Teamsters—big, powerful problem child of the labor movement—left a sour taste not only in the public mouth but in many union mouths as well.

Summoned to testify on charges that union funds had been diverted to pay the personal bills of millionaire Teamster President Dave Beck and other officials, an international vice president, Frank W. Brewster, and Nugent La Poma, secretary-treasurer of Seattle

leadership was trying behind the scenes to resolve this conflict.

Apart from the legalities, however, the conduct of the Teamsters raised a question of trade-union ethics. Though labor leaders generally share the Teamsters' lack of confidence in a committee of which Senator McClellan is chairman and Sen. Joseph R. McCarthy the ranking minority member, most of them believe that no union official should hesitate when asked to account for his handling of union funds. They naturally feel that the Teamsters, by their suspicion-breeding silence before the subcommittee, have once again given the entire labor movement a black eye. They have, indeed.

ABROAD

Israel and the UN

It is now three months since the UN General Assembly adopted its Nov. 2 resolution calling upon Britain, France and Israel to withdraw their troops from Egyptian territory. To date only Britain and France have fully complied with the UN demand. Israel still retains armed forces in the Gaza strip and in an area at the head of the Gulf of Aqaba, entrance to the country's only non-Mediterranean port.

On Jan. 19 the UN, by a vote of 74 to 2, again called attention to Israel's failure to withdraw behind the 1949 armistice lines. No doubt the UN feels it is logically committed to apply the same pressure to Israel which it has already successfully exerted on Britain and France.

Israel's case, however, is not an exact parallel. She has too much to lose to allow the situation to revert to the *status quo ante* in the Sinai Desert. Her withdrawal from the Gulf of Aqaba might again subject Israel to an illegal Egyptian blockade. Relinquishing the Gaza Strip might expose her to renewed border raids. The country is justified in demanding guarantees that this will not happen again.

But only the UN can provide these guarantees. Both areas should be placed under UN control until such time as a peace is worked out between Israel and her Arab neighbors. That was the purpose of the UN police force agreed upon last November. The creation of that

New Catholic Mind

Readers of AMERICA who also subscribe to the *Catholic Mind* may have been wondering what happened to the January issue of this Review's sister publication. We would like to take this occasion to reassure them. The *Catholic Mind* has not ceased publication. Henceforth it will appear six times a year as a bi-monthly. The January-February issue, in new and more attractive dress, half again as large as issues in the past, should now be in the mails.

The subscription price of the new *Catholic Mind* will remain the same—\$3.00 per year. Current subscribers, therefore, will automatically be credited with an extension of their subscriptions depending on expiration dates and according to the following scale:

Expiration Date	Extra Issues
April 30, 1957	1
Aug. 31, 1957	2
Dec. 31, 1957	3
Longer term	4, 5, etc.

VINCENT S. KEARNEY
Executive Editor

Teamster Local 174, refused to give the subcommittee much more than the time of day. So did Einar O. Mohn, the international's executive vice president.

Whether the Teamster officials were on sound legal ground in challenging the jurisdiction of the subcommittee, the Senate and the courts will ultimately decide. The Senate Labor Committee claims that the investigation of union conduct is its business, and that the Permanent Subcommittee is poaching on its preserves. Even as the balky Teamster officials were before Senator John L. McClellan's group, the Senate

force as a cushion between the Arab States and Israel appear to us to be the first really effective move by the UN in its seven-year struggle with the Arab-Israeli problem. This is precisely the time UN troops should move in.

Church Backs Gomulka

An unusual, even startling, aspect of the Jan. 20 Polish elections was the indirect but unmistakable support of Gomulka by the Catholic Church. A few days before the balloting, Bishop Zygmunt Choromanski, secretary of the episcopate, issued a statement to the effect that Catholic citizens should "fulfill their duty and go to the polls." This was a roundabout way of saying not to boycott the National Front candidates of Red party secretary Wladyslaw Gomulka.

The attitude of the Catholic hierarchy was no doubt a weighty factor in Gomulka's overwhelming triumph at the polls. But the picture was perfectly clear to the average Polish patriot, anyway. The choice was not between communism and democracy but between the national communism of Gomulka and the Stalinism of the faction which lost out to Gomulka at the last meeting of the Polish party's Central Committee.

Last October Gomulka became party secretary on a platform of independence from Moscow. As of January, therefore, the present Red boss stands in the people's eyes not as a Communist but as a defender of Polish freedom against the historic enemy in the Kremlin.

Both the Polish bishops and the general population saw that the failure of Gomulka's new policy might result in massive Soviet intervention in the country and a blood-bath in the Budapest style (*Am.* 1/19, p. 440). For the moment, they had reason to hope for his success. Poland voted accordingly.

Spanish Gold

For more than a decade the Spanish Government has been striving to regain the 510 metric tons of gold which the Negrin regime shipped to the Soviet Union toward the end of the civil war. To all Madrid's demands

Moscow blandly gave the same legalistic answer: "Show us the receipt for the gold."

A month ago in Paris the Spanish Ambassador to France showed the Soviet Ambassador to France the receipt for the gold—or rather a photostated copy of the receipt. The receipt itself, worth more than a half-billion dollars, was safely stowed away in a vault in Madrid.

How the receipt, together with other documents relating to the transfer of Spain's gold reserves to Russia, came into General Franco's hands is a story still only partly told. All that is known is that Juan Negrin, last head of the Spanish Republican Government, had guarded them zealously all these years. Shortly before he died in Paris last Nov. 14, he revealed to one of his sons where the precious documents lay hidden and directed him to hand them over to the Spanish Government. This was done.

Now General Franco faces a hard decision. The Soviet Union is thought to be willing at last to return the gold—but at a price. The price is diplomatic recognition of Russia and the exchange of ambassadors. Nothing, obviously, could be less popular with the Spanish people than a Soviet embassy in Madrid. Furthermore, General Franco knows that the Russians would use their embassy for espionage—and with the Americans building bases in Spain there is plenty to see. On the other hand Spain desperately needs the gold to shore up its shaky economy. Whatever the Generalissimo finally decides, the world has yet another example of Communist perfidy.

Sino-Soviet Partnership

As noted in these pages last week (p. 466), most of the credit for mending the Soviet Union's rift with Poland belongs to Chinese Premier Chou En-lai. Reports now have it that Chou made his sudden and effective appearance in the satellite capitals in response to an urgent personal appeal by Mr. Khrushchev. The position of the Soviet Communist party leader had seriously deteriorated as a result of the crisis within Communist ranks in Eastern Europe.

Whatever the immediate explanation, there is no denying that, as a result of

Chou's response, Sino-Soviet relations have entered a new phase. It has now become obvious that Russia cannot maintain its shaky hold on the Communist bloc without an assist from Peking.

Consider what happened in Poland. On the eve of Chou's visit to Warsaw the Gomulka Government had concluded a pact with Yugoslavia and seemed on the way toward the formation of a bloc which would have acted as a counterweight to the Soviet system. On his departure from the Polish capital the Gomulka regime had considerably moderated its independent Communist line.

Soviet reliance on Red China can mean only that Peking has won for itself a veto power over Kremlin policies—both with respect to the Communist states and in foreign affairs. However grateful they may be for Chou's intervention in Eastern Europe, Soviet leaders cannot be too happy over the prospect of an assertive Red China acting independently in Asia, where the two powers have conflicting interests.

Big Dollar's Worth

The next time you get into a discussion about inflation and the relative insignificance of the U. S. dollar, tell your friends of one extraordinary purchase they can make for a single one-dollar bill. It is the Holy Bible, published by the Catholic Truth Society of London (38-40 Eccleston Sq., London S. W. 1).

This remarkable little book, which contains in its 1,648 pages the entire text of the Douay-Rheims version of the Old and New Testaments, is two inches thick and just a trifle larger than a three-by-five index card. It is printed on good paper with a clear, modern type-face.

The CTS Bible is distributed at so small a price because an anonymous donor recently gave a substantial sum to defray the cost of typesetting and plating. The first edition of 100,000, published in May, 1956, is already exhausted. A second edition of 150,000 is now ready. CTS asks purchasers to send a one-dollar bill. That's all. Transatlantic shipping charges are included in the modest price of this splendid volume.

Washington Front

Geography of a Drought

In an old geography, which I studied as a child, was an unforgettable legend in capital letters: THE GREAT AMERICAN DESERT. It stretched in a huge arc from central Texas through Oklahoma Territory, Arkansas and Kansas to Colorado. Later, this inscription seemed rather ludicrous; any reader of Westerns knows that all this land was planted to grasses by ranchers and cattle raisers and was very fertile grazing land. Yet this was the drought-scarred area traversed by President Eisenhower in his recent trip to the Great Southwest. The old geographer must have written his "desert" legend after a cyclical drought, and after the "timber barons" of evil renown had ruthlessly denuded the region of the trees which protected it from erosion.

The newspapermen who accompanied the President kept calling the Southwest the Great Plains, which was another misnomer, for the Great Plains (capitalized) stretch from Texas to North Dakota to the Canadian border and beyond. Fifteen States were represented at the drought conference which the President addressed at Wichita, Kans. Their problems differed somewhat: in the South the land was simply burned up; in the more northerly parts, the underground water level (the "water table") had extensively fallen.

What had happened? As this Review said in a Comment last week, "much of the land . . . ought never to have been plowed under." During both World Wars, however, under pressure of food scarcity abroad and of high prices, the Government encouraged the planting of wheat on grasslands. Those were the days of the infamous "suitcase farmers," mostly city fellers from the North and East with no understanding of the land, who in a couple of good years planted and harvested and sold fine crops for great profits. Then they decamped, leaving the soil impoverished and ready to blow away in the great dust storms of the 'thirties, as it undoubtedly will do again this year when the spring winds begin in March and April.

Successive Administrations have been very timorous and hesitating toward the perpetrators of these crimes against the land. They talked, and still talk, of "marginal farms," of "mistreated land"; and Secretary Benson is hard put to it to resist rewarding land criminals by soil-bank payments, under pressure from misguided Congressmen, as if they were all victims of misfortune, and not of their own folly.

This is not to indict all Southwest farmers. Generations of them have successfully ridden out drought after drought, because they loved the land and understood it. Let us hope that Mr. Benson will be discriminating in his favors, even to starving away some "marginal farmers." And maybe Pare Lorentz' memorable documentary film, *The Plough that Broke the Plains* (1936) might be revived.

WILFRID PARSONS

Underscorings

THE ALBERTUS MAGNUS GUILD for Catholic scientists has published a directory of its membership. The pocket-sized volume lists Catholic scientists, mainly American, alphabetically, geographically and by fields of specialization (Spring Hill College, Mobile, Ala. 50¢).

►THE NATIONAL CATHOLIC ALMANAC for 1957, reference book of facts and statistics about the Church in the United States and the world, has just been published by St. Anthony Guild Press, 508 Marshall St., Paterson, N. J. (704p. Cloth, \$2.50; paper, \$2).

►THE NEWSLETTER of the Edith Stein Guild (31-34 99th St., Elmhurst 69, N. Y.), whose purpose is to assist Jewish converts to Catholicism, gives in its January-February issue six practical

rules for helping these converts to be integrated into the full life of their new-found Church.

►THE LEGION OF DECENCY has published its annual list of films reviewed, covering the period from Oct., 1955 to Oct., 1956, price, 25¢. It also has available, at \$4, a book listing all the films rated from 1936-55 (453 Madison Ave., New York 22).

►BRITISH CATHOLICS will spend almost \$20 million on new schools during the school year 1956-57, according to Most Rev. George A. Beck, Bishop of Salford and chairman of the Catholic Education Council.

►UNIVERSITY MICROFILMS has been making microfilms of AMERICA, beginning with our Vol. 82 (Oct. 1949-

Mar. 1950). Each reel of film covers two volumes. Available to our regular subscribers (prices vary from \$4.30 to \$5.40 a reel) at 313 N. First St., Ann Arbor, Mich.

►IN BOSTON, MASS., on Jan. 20 died James Brendan Connolly, 88, well-known as a Catholic writer of sea stories. A native of the Aran Islands of Ireland and largely self-taught, he entered Harvard in 1896. When Harvard, that same year, refused him permission to compete in the newly revived Olympic games at Athens, he went on his own and won the first U. S. Olympic title, in the hop-step-and-jump.

►FR. PETER MASTEN DUNNE, S.J., former associate editor of AMERICA (1924-25), died Jan. 15 in San Francisco. He was chairman of the Department of History at the University of San Francisco and author of a number of books on the history of the missions in the West and in Latin America. He had been 50 years a Jesuit, 35 a priest. C. K.

Is Europe Uniting?

However distant the goal may be, the timetable for merging the economies of the six European countries which form the Coal and Steel Community has now been agreed on. Over the January 26-27 weekend, representatives of France, West Germany, Belgium, Italy, the Netherlands and Luxembourg met at Brussels to agree on treaties establishing a "common" market and setting up a supranational atomic agency (Euratom). The agreements reached at Brussels are scheduled to be signed on February 17. Then sometime before the various parliaments recess for the summer, solemn treaties establishing the common market and Euratom will be formally ratified.

Having been disappointed so often in the recent past over Western Europe's halting progress toward unity, no one on this side of the Atlantic is in the mood as yet to start celebrating this latest move toward integration. We would, however, be overly skeptical of the possibilities of European unity if we ignored the deep psychological changes which the Suez crisis has set in motion. The sorry spectacle of France and Britain withdrawing from Egypt at the stern insistence of the Soviet Union and the United States convinced many a diehard that in all Western Europe there no longer existed a single major power. This sobering truth was reinforced by the closing of the Suez Canal, which suddenly and dramatically brought every economy in Western Europe face to face with catastrophe.

The lesson was evident, painfully so. In a way that many had not appreciated before, Western Europe was seen to be precariously dependent on Middle East oil. Furthermore, the Franco-British misadventure graphically demonstrated that none of the European countries

was able, acting alone, to assure its supply of this vital fuel. What the logical arguments of "Europeans" like Jean Monnet and Paul-Henri Spaak and the preachments of visiting Americans had been unable to accomplish, the Suez crisis dramatically achieved almost overnight. It was obvious now that Western Europe had little choice: it was either unite or perish.

This conviction was strengthened by a parallel change in Great Britain. Ever since the success of the Coal and Steel Community, London has been looking across the Channel with a new and apprehensive eye. Instead of asking themselves whether they could afford—as a gesture of good will—to join the movement for a united Europe, British leaders started asking themselves whether they could afford not to.

Even before the Suez crisis, the feeling had been growing in London—in business and labor circles, as well as in Parliament—that a six-nation common market would shut Britain off from a traditional and lucrative source of trade. It would set up tariff barriers which British goods could not successfully surmount. Suez was the clincher. Now the British are talking of joining the projected six-nation common market in a larger free-trade area. The new Prime Minister, Harold Macmillan, is said to be fully persuaded of the wisdom of this departure.

What all this means is that the current toward West European unity is running today more strongly than ever. It appears to have sufficient force to sweep before it protesting West German Socialists and comfortable, subsidized French industrialists. In short, the outlook for an historic change in what once was Christendom has perhaps never been brighter.

Forgotten Refugees

In his message on the State of the Union on January 10, President Eisenhower advocated certain changes in our immigration laws to reclassify the Hungarian refugees, admitted thus far as parolees, and in general to facilitate the granting of asylum to victims of Communist aggression. In his budget message of January 16 he went further, promising to present to Congress "in the immediate future" a special message detailing over-all changes aimed at liberalizing immigration policy.

By way of lining up congressional forces on the side of the anticipated Presidential special message on immigration, 28 House Democrats proposed on January

21 the elimination of the quota system based on the nationality of immigrants. It looks as though the President's recommendations have a good chance of being accepted by Congress.

The glow of this hope, however, cannot dim the sad fact that the plight of the Hungarian refugees is worsening—mainly because of contradictory and dilatory U. S. action.

When Vice President Nixon, just back from an inspection of refugee camps in Austria, recommended on January 1 that more than the agreed-on limit of 21,500 Hungarian refugees be received, the President stated that such expansion was "clearly in the national

interest." On January 18, however, Rep. Francis E. Walter, chairman of the House Judiciary subcommittee and coauthor of our present immigration legislation, asked how it could be "in the public interest" to admit "perhaps thousands" of Hungarians who are "obviously not refugees and who had not engaged in the Hungarian revolution against communism."

UGLY DP ERA

To date 168,597 Hungarian refugees have fled into Austria. A little over 100,000 have been resettled in other countries, 22,676 of them here. The flow to France, England and other European countries has slowed to a trickle, though 70,000 remain in Austria and 5,000 a week still flood in. Within Austria, states one U. S. official recently returned from an inspection tour, "a new and ugly DP era" is festering. One finds unrest and bitterness in the refugee camps—tensions which break out in anti-Semitic demonstrations.

Further, the Intergovernmental Commission for European Migration, which has cooperated splendidly in the resettlement of the 100,000, now finds its planning stymied, mainly because the United States has earmarked no funds for Hungarian refugee work in the coming year.

Meanwhile, overburdened Austria has warned the free world that the situation is getting explosive. This little country cannot stand such an economic and social strain. Further, the Hungarian Government has not only issued insulting statements that Austria is blocking the return of Hungarians to their homeland, but has recently violated the Austrian border by allowing armed forces to force refugees back.

A comprehensive review of our immigration policy is highly desirable. But even more pressing is the obligation to take immediate steps to continue the flow of Hungarian refugees. Otherwise we—and all the free world—will suffer a moral loss of face.

Nationalism and World Order

In a series of articles which appeared in the London *Tablet* throughout the month of September, 1956, Christopher Dawson made a timely study of Asian nationalism. In sharp criticism of the political force sweeping modern Asia, Mr. Dawson wrote:

Nationalism is essentially a force of division. It contains no universal principle of unity or international order. . . . As an ultimate principle of human action, it is morally inadequate and socially destructive. Left to itself it becomes a form of mass egotism and self-idolatry, which is the enemy of God and man. This has always been realized by the great civilizations of the past. All have admitted the existence of a higher law and consequently subordinated national interest and political power to higher spiritual values.

In Mr. Dawson's eyes present-day Asian nationalism has lost "all respect for the sacred traditions of the past." It has become purely political.

Though substantially agreeing with the *Tablet* study, our own correspondent in Indonesia, the Rev. J. Haarselhorst S.J., is not quite so pessimistic about the lack of religious content in current political trends in Asia. In South Vietnam, Thailand and Indonesia, he writes, there are large groups, perhaps even majorities, which accept the principle that political power is always subject to higher spiritual values. In the long run, he believes, they will prove to be a check on extreme nationalism.

It is not our purpose to take sides in this discussion. It would be more to the point to emphasize the broader area of agreement. Both Mr. Dawson and Father Haarselhorst recognize the need for a reassertion of religious principles in international affairs. To quote the English historian again, belief in the natural law and the law

of God "has become the vital principle on which the survival of civilization, and indeed of humanity, depends."

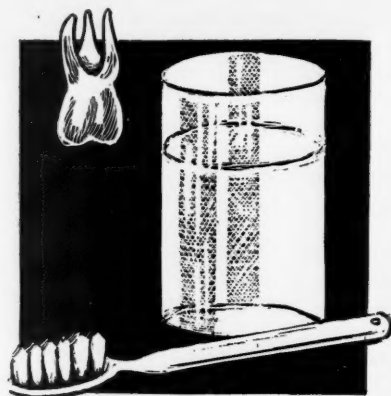
While Asian nationalism may have a religious content, the fact remains that today the Eastern peoples are most often articulate through their political leaders. Indeed, there is no voice, either in the East or the West, comparable to that of the Holy See, as it repeats over and over again the rights and obligations of men and nations in world affairs. In his address to the Italian Catholic Jurists of December 6, 1953, for example, Pius XII cited two errors alive in the world today. He condemned imperialism, which denies the right to freedom to smaller nations. He denounced that brand of nationalism which tends to "divinize" the state. Again, in his Christmas Message of 1954, His Holiness declared:

The real error consists in confusing national life in the proper sense with nationalistic politics: the first, the rightful and prized possession of a people, may and should be promoted; the second, as a germ infinitely harmful, can never be sufficiently repelled.

The great tragedy in Western relations with the Orient is that those who have led the anti-colonial revolt learned their politics at the feet of a Europe which, at the time, itself had no international consciousness. Asia, therefore, still has much to learn about the true significance of sovereignty and its obligations to the world community. As the *Tablet* pointed out in an editorial accompanying the last of the Dawson articles, "the great moral that emerges is that the West must be more thorough in the practice of what it now preaches about the dangerous insufficiency of nationalism as a creed for 20th-century man."

Facts on Fluoridation

H. Trendley Dean



TOOTH DECAY, OR DENTAL CARIES, has long been acknowledged to be civilized man's most prevalent disease. In the United States today the backlog of dental cavities has reached 700 million. The nation's dental bill has been put at upwards of a billion and a half dollars. Despite these staggering figures, less than half of the population receives adequate dental care.

Science has now found a way to curtail this ever increasing problem of dental decay. Nearly a half-century of research has paved the way toward a safe and effective means to reduce the prevalence of dental caries, to cut the nation's dental bill and to eliminate much of the dental disease now crippling our population.

Overwhelming scientific evidence has indicated that fluoridation of public water supplies is the most effective way yet found to curb tooth decay. Children who are fortunate enough to have been reared in areas where the water supply has been fluoridated will have nearly two-thirds less tooth decay in adulthood than their parents have today.

The first ten-year fluoridation field trials were completed in 1955. The reports of these initial programs have demonstrated beyond any reasonable doubt the success of this preventive measure. In the light of these favorable returns, it might be well to look into the history of fluoride and its effect upon dental health.

EARLY INVESTIGATIONS

The first suggestion of a possible connection between the two was reported in the latter part of the 19th century. These early reports were, however, largely speculative in nature, or based on the questionable chemical data of that time.

The first scientific study began with a field investigation of an endemic dental condition, known as mottled enamel. As early as 1906, Black and McKay began their studies on mottled enamel present in the

native population of Colorado Springs, Colo., and numerous surrounding areas. Even earlier, in 1901, Eager had recorded a similar condition among the natives of Pozzuoli, a suburb of Naples, Italy.

In 1916, Black and McKay wrote a series of five reports describing the first systematic investigation of mottled enamel, suggesting that something in the drinking water taken while the teeth were forming might be a causative agent. Other observations during this early period showed that mottled-enamel teeth, despite their defective structure, were no more susceptible to dental caries than normal teeth.

In addition to the mottled-enamel investigations in this country, similar research was conducted abroad. Outstanding among these were the studies carried out in North Africa, where the condition is known as "*le darmous*," and in Argentina, where it is known as "*dientas veteados*." The association between mottling and a low rate of tooth decay was commented upon by the Argentine scientists Erasquin and Chaneles, and by Masaki of Japan.

The causative agent of mottled enamel was discovered in 1931, when three independent investigators reported that the fluoride ion present in the water supply produced the condition. In two of the three studies the chemical findings were supported by animal experiments.

Extensive experimentation with animals and widespread chemical studies of the fluoride content of communal water supplies followed this discovery. These studies as they developed revealed many things. Of primary importance was the fact that fluoride had a unique effect upon dental health. Too much fluoride, though it left the teeth relatively free of dental decay, produced mottling. Too little fluoride did not stain the teeth, but neither did it reduce the amount of dental caries.

The epidemiologists engaged in the fluoride investigations were fortunate in having available a ready-made laboratory in which to conduct field clinical studies. Large population groups were drinking water whose fluoride content ranged from practically nothing to as high as 14.0 parts per million (p.p.m.).

In 1938 the author demonstrated a quantitative difference in dental-caries prevalence between children

DR. DEAN, D.D.S., graduate of St. Louis University, is presently secretary of the Council on Dental Research of the American Dental Association (222 E. Superior St., Chicago, Ill.). He is trustee and former president of the International Association of Dental Research.

1957

Research during the second period was concerned

In Grand Rapids, dental decay was reduced 54 per cent in the primary teeth of six-year-olds, and by about 60 per cent in the permanent teeth of children born in the city after fluoridation began. Similar favorable results were found in Newburgh, where six- to nine-year-olds were reported to have 58 per cent less tooth

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decay. In older children the reduction in dental caries was 52 per cent for 10- to 12-year-olds; 48 per cent for 13- to 14-year-olds, and 41 per cent for 16-year-olds.

The Brantford reports showed a 54-per-cent over-all reduction in tooth decay in the permanent teeth of children ages six to 16. The greatest reduction was reported among six- and seven-year-olds (60 and 67 per cent, respectively) who had been drinking fluoridated water throughout their lives. The differences after nine years of fluoridation in the three cities are shown in Fig. 2 (from Dean, H. T., *J.A.D.A.*, 52, 1-8, Jan. 1956).

A recent report from Evanston, Ill., after eight and a half years of fluoridation, indicated that tooth decay had been cut by 64 per cent in six- to eight-year-olds living in the city since birth.

CHECK FOR ILL EFFECTS

Prior to and during the time that field trials of fluoridation were being conducted, other investigators began extensive physiological and clinical studies to determine whether fluoride had any adverse effects on other parts of the body. One study initiated in 1943 involved a ten-year study of residents in two Texas communities—Bartlett and Cameron. In Bartlett the water contains 8.0 p.p.m. of fluoride, eight times that recommended for the control of dental caries. Conversely, Cameron's water has only 0.4 p.p.m.—less than half the recommended level. Those selected for the study had by 1953 been in continuous residence in the two towns for an average of about 37 years. Extensive medical examinations showed no differences in the two groups during the ten-year period with respect to changes in blood pressure, arthritic conditions, eyes, thyroid disorders, hearing, tumors, cysts, bones and bone fractures and the urinary system. As expected, Bartlett residents did have a significantly higher incidence of mottled enamel.

Thorough medical examinations were also conducted regularly among the children of Newburgh and Kingston, N. Y., during that ten-year study. The report of these examinations indicated that there were no differences of medical significance in children who drank

fluoridated water as compared with those whose drinking water was virtually fluoride-free.

The growing number of favorable reports on the safety and effectiveness of fluoridation has prompted numerous other communities to adjust the fluoride content of their domestic water supply to an optimum level. By late 1956, about 1,400 U. S. communities, containing over 30 million persons, had fluoridation programs in operation. The nation's second- and third-largest cities—Chicago and Philadelphia—have installed fluoridation. Other major cities with fluoridation in operation include Baltimore, Buffalo, Cleveland, St. Louis, Pittsburgh, Milwaukee, San Francisco and Washington, D. C.

Several cities in Canada are also utilizing this public-health measure. In addition, fluoridation is known to be in operation in at least one city in Belgium, Brazil, Chile, Colombia, Germany, Japan, the United Kingdom, the Netherlands, Sweden and Malaya.

During the last ten years, fluoridation has come into its own as an established public-health measure. A noticeable reduction in tooth decay has been observed in every community which has had a fluoridation program in operation over an adequate period of time. As expected, the most marked reductions have been found in children who have been drinking fluoridated water since birth.

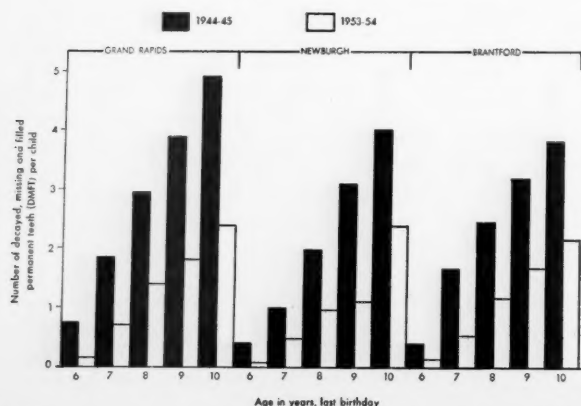
Studies conducted among the adult population of Colorado Springs (2.6 p.p.m. of F.) and Boulder, Colo., (0.0 p.p.m. of F.), present strong evidence to indicate that when fluoride is ingested from birth or early childhood a significant reduction in tooth decay will continue well into middle age.

PROBABLE INCREASE IN USE

Few public-health measures in history have been so universally acclaimed on the basis of such widespread scientific investigation. The safety and effectiveness of fluoridation for the control of dental caries has been demonstrated beyond any reasonable doubt. With the continuing increase in the number of persons receiving the dental benefits of fluoridation, one may predict that this public-health measure will eventually transform much of the practice of dentistry into a largely preventive health service.

In essence, fluoridation is merely the utilizing of a natural phenomenon as a disease-control measure of widespread usefulness. Other instances in preventive medicine where Nature has revealed a method of sharply reducing the incidence of disease are the use of cowpox virus for the prevention of smallpox; of cinchona (Jesuit's bark), the alkaloid of which, quinine, was used for generations as an antimalarial; and of citrus fruits for the prevention of scurvy. These agents were used for the betterment of man's health a century or more before the causation of the disease was known. In this age of rapidly increasing scientific knowledge, man is continually utilizing the secrets of Nature for the improvement of his health. Fluoridation is merely another example of the same technique.

Fig. 2 Comparison of dental caries prevalence rates in continuous resident children at Grand Rapids, Mich., Newburgh, N. Y., and Brantford, Ont., before fluoridation and after approximately nine years of fluoridation



Christian Approach to Childbirth

Patricia Murphy

WOMAN, SAYS ST. PAUL, "will be saved by childbearing" (1 Tim. 2:15). Today's world speaks freely of sex, but often forgets parenthood, the very reason for the existence of sex. We talk about woman, her needs, her emotions, her personality; and rarely speak of motherhood, which is the most natural fulfillment for all the complexities of a woman's nature.

When we consider childbearing and parenthood today, we should give some thought to natural childbirth. The idea of natural childbirth, widely accepted in other parts of the world, is gradually making itself felt in our country. However, in spite of considerable publicity in secular magazines during the last few years, it is still thought to mean anything from hypnosis to a cult of peculiar women who want to deliver their own babies unaided. It has been misinterpreted by medical and lay people; yet interest in and acceptance of the theory show an ever persistent growth.

KNOWLEDGE OPPOSED TO FEAR

Natural childbirth means training for easier childbirth. The principle behind it is based on the fact that knowledge and understanding of the process of birth help to eliminate fear, and the absence of fear minimizes tension and pain. When severe pain is absent, and interested moral support and encouragement are present, mothers have little need for drugs or anesthetics.

In an address to several hundred Catholic doctors from Italy and other parts of Europe, given on January 8, 1956 at an audience arranged by the Rome Institute of Genetics, our Holy Father Pope Pius XII gave his approval to natural childbirth. In his discussion of the theory the Holy Father stated:

Childbirth, it is said, is the "mother's difficult hour," it is a torture imposed by nature, which hands the defenseless mother over to unbearable suffering. This association created by environment provokes fear of childbirth and fear of the terrible pains which accompany it.

Thus when the muscular contractions of the uterus are felt at the beginning of labor, the de-

fense reaction against pain sets in. This pain provokes a muscular cramp, which in turn causes increased suffering. Labor pains are therefore real pains, but result from a falsely interpreted cause (*Catholic Mind*, May, 1956, p. 283).

Working from this principle, we see that one of the first requisites for successful natural childbirth is to eliminate fear. Any mother expecting a baby is to some degree concerned about the baby's welfare and also her own. Part of this worry is perhaps imposed by nature because of the importance of sharing in the act of creating a new life.

But excessive fears are brought about by misinformation and the "old wives' tales" which are handed down from generation to generation. All the old stories about how Aunt Mary labored for four days and then lost her baby, or about how Mrs. Jones' baby was marked because she was frightened by a vicious dog, or how hanging curtains will wrap the cord around the baby's neck—all these stories are brought forth and casually related to the young expectant mother. As a result, depending on how much she hears and from whom she hears it, the mother is caused hours of worry and approaches the birth of her baby tense and afraid. Her needless fear and tension cause much of the pain associated with childbirth.

TRAINING FOR CHILDBIRTH

In the training program for natural childbirth, the mothers, or preferably both parents together, attend classes and are given sound factual information to eliminate fear. They talk about the changes that take place in the mother during pregnancy. They discover that there can be physiological reasons behind fatigue, unpredictable mood changes and cravings for certain foods. They learn about proper diet to insure a healthy mother and healthy baby. Other health habits regarding rest and sleep, exercise, clothing and the like are discussed.

Training in relaxation and a few simple muscle-strengthening exercises form the second part of the natural-childbirth program. As an athlete prepares for any physical event, so, too, the mother can prepare the muscles she will use when it is time for her baby to be born. She practises these exercises as she goes about her daily household chores.

MRS. MURPHY, a registered nurse and mother of five children, has taught natural childbirth classes for expectant mothers.

In addition, she is taught complete relaxation (this takes considerable practice to achieve) and controlled breathing to use during labor. As Mabel Fitzhugh, noted physical therapist, so aptly states:

Pregnancy should be the most healthful time in a woman's life. Nature intended it so, and many expectant mothers are finding it possible to enjoy a measure of well-being they never had before, through attending exercise classes.

Six years ago in Milwaukee, Mrs. Ruth Newell, a mother and a former social worker, decided to do something about natural childbirth. She had just had her second baby and felt that there was a lack in the routine hospital obstetrical care. She had read *Childbirth Without Fear* by Dr. Grantly Dick Read (Harper, 1953) and thought that the theory he described was a more humane approach to childbirth. To her the idea of training mothers to relax and thereby minimize the pain associated with labor made better sense than the routine use of drugs and anesthetics to help a woman forget the pain.

ACTION IN MILWAUKEE

She began discussing this with others. She met a mother who said: "I just didn't feel like the baby they showed me four hours after she was born was truly my baby. After going through a whole period of nine months of waiting, is it fair to miss the climax?" About this time she also heard about a mother, expecting her third baby, who was so worried about the delivery that she was convinced that she was going to die. Several others insisted that the most difficult aspect of childbirth is being left alone. Why couldn't husbands be with their wives during labor?

Mrs. Newell made inquiries and found that there was no natural-childbirth training program available in Milwaukee. She planned a meeting to see what could be done, and a small group of women attended. They made plans to conduct two meetings a month for anyone interested in natural childbirth. Once a month a doctor lectured on pregnancy, on labor and delivery, or on care of the newborn baby. At the alternate meeting, volunteer nurses or physical therapists conducted exercise practice sessions to teach mothers to strengthen and to use properly the muscles that are used in labor.

Meetings continued according to this plan for three years. Increasing interest and gradual growth pointed to a need for a better-organized training program.

With the help of the Visiting Nurses' Association, who provided the use of their office space for classes, the group established a six-week training course for parents, beginning every other month. Within six months' time, there was need for two classes. About a year later, three simultaneous classes were begun. Now, three years later, they are making plans to conduct six classes every two months.

The group is winning for itself a place of respect in the community for the service it provides. All the work in the organization is done by volunteer mothers who are convinced of the importance of the project. The nurses who teach in the courses are the only ones paid

for their services. A professional advisory committee composed of doctors, a lawyer, a sociologist, representatives from the city and State health departments, from hospitals, vocational school and the Visiting Nurses' Association, plus business and public-relations people, meet once or twice a year to discuss questions and problems that arise.

CATHOLIC ATTITUDES

There are many Catholic parents active in the group. Catholics participating in a community group of this kind have an opportunity to influence the attitude of many women toward motherhood. Fear of pregnancy, or a memory of a very difficult delivery, can be factors in the desire to have no more children and to practise birth control. Proper attitudes can bring parents closer to God by showing them the wonder of His plan of creation and their privilege in playing a part in it with Him. To quote again the Holy Father's address to the doctors:

The instruction given in regard to nature's travail in childbirth, . . . the influence exercised to avoid groundless anxiety and fear, the assistance afforded the mother in childbirth opportunely to collaborate with nature, to remain tranquil and under self-control, . . . all these are positive values to which no reproach can be made. They are benefits for the mother in childbirth, and fully conform to the will of the Creator.

Viewed and understood in this way, the method is a natural elevating influence, protecting the mother from superficiality and levity. It influences her personality in a positive manner, so that at the very important moment of childbirth she may manifest the firmness and solidity of her character.

Under other aspects, too, the method can lead to positive moral achievements. If pain and fear are successfully eliminated from childbirth, that very fact frequently diminishes any inducements to commit immoral acts in the use of marriage rights. (*Catholic Mind*, May, 1956, pp. 286-287).

This method of childbirth returns us to an appreciation of the needs of mothers as individuals, and also leads us to respect the solidarity of the family unit.

Nature did not intend the having of a baby to be a complicated medical and surgical procedure. No one questions the advances of science which have made it possible to save the lives of more mothers and babies. But we need to relegate artificial aids in childbirth to cases of necessity and, changing our attitudes, concentrate our efforts toward eliminating the routine need for them.

The birth of a child is for a married couple the climax of their married love. Let us make it for them the time of great joy that it was intended to be. One way of approaching the family concept of childbearing is to permit husbands to be with their wives during labor.

A husband who is trained should be beside his wife to help and encourage her and also to share in the beauty and wonder of the advent of their newly created life. Pius XII referred to the importance of the father

at this time when he addressed the Italian Catholic Union of Midwives on October 29, 1951:

At the birth of the child, hasten, like the Romans of old, to place it in the arms of the father, but with an immeasurably greater spirit. . . . In your case it is an act of homage to and recognition of the Creator, an invoking of the divine blessing, the duty of carrying out the office given by God with devotion and affection (*Catholic Mind*, January, 1952, p. 52).

Trained and sympathetic personnel have an important influence on the mother. Doctors and nurses who encourage natural childbirth are in a real sense living the words of Pius XII to the midwives:

But your apostolate is chiefly concerned with the mother. There is no doubt that the voice of nature speaks to her heart and fills it with the desire, the joy, the courage, the love and the will to look after the child. Yet, in order to overcome cowardly suggestions, whatever form they take, this voice needs to be strengthened and assume a supernatural tone, so to speak.

It is you who, more by your whole manner of being and doing than by words, must help the young mother appreciate the greatness, the beauty, the nobility of that young life forming and living within her womb, born of her, carried in her arms and fed at her breast. In her heart and eyes you must see that there is a reflection of the great gift of the love of God for her and her child (p. 52).

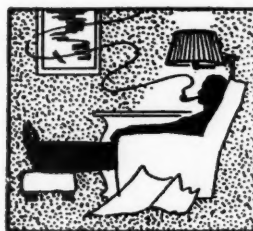
PROJECT UNDER WAY

Since many hospitals at the present time do not or cannot give each mother individualized moral support and encouragement during labor, and most do not yet allow husbands to be present at that time, the Milwaukee group has found at least a temporary solution to this problem. They have a panel of nurses who are willing to accompany mothers to the hospital and stay with them until their babies are born. These nurses are all mothers of small children themselves, so this charitable work can sometimes be a source of great inconvenience to them. But they are all convinced of the importance of the work and find great satisfaction in doing it.

In the six years the Natural Childbirth Association has been functioning, few people working with expectant mothers in Milwaukee can say they have not felt its influence. It shows what can be done. It is interesting to watch its growth, because the demand for this more humane, more Christian approach to childbirth is coming from parents themselves. In these six years, I have taught classes, accompanied many mothers to the hospital, and have had five babies of my own. So I have been able to see this influence from several points of vantage.

There is help in natural childbirth for all mothers. The degree of help depends on interest and desire and on numerous physical and psychological differences. But anything that can bring a husband and wife closer together, make them better parents or make their role as parents easier, surely deserves thought and consideration.

Feature "X"



MRS. SEELHAMMER, who sent us this vignette, is a former student at Gonzaga University, Spokane, Wash. Currently a secretary, she spends her free time "in writing, or in reading what others have written."

IT HAD BEEN A WHOLE YEAR since I had last seen him. He was too proud to call me and I had been too selfish to call him. I did not want the routine of my life disturbed unnecessarily and besides, I told myself, I was too busy. My classes at the university in the mornings, my work in the afternoons, my evenings spent studying—I really did not have time for accessories.

Oh, I had time for the lectures, hurrying through dinner, cramming in an hour of study, appearing at the lecture hall, never missing a coffee session later. After my evening class, too, twice a week, I could always manage time for coffee and talk with some of my classmates.

It didn't seem possible that it had been a year since I had seen him, I thought, on that morning when I came downtown late after classes and saw his tall figure striding ahead of me. We were walking at right angles to each other. Surely he must have seen me. I walked on to the corner and turned to the right, which put me directly behind him. If I hurried I could catch him at the next traffic light. I hesitated, and when I decided to go on he had disappeared.

I was upset for an hour or two. Then I tried to dismiss the incident from my mind. "It doesn't mean anything," I told myself, knowing that it was my conscience that was giving me all the trouble.

I wondered if he were still drinking. He had had that sober look. But then it was early enough in the morning. Perhaps he hadn't started yet. Or it might be a period between bouts. I was never one to give him any odds, as you can see.

As I slipped into the old mood of censoriousness I kept seeing his face, too sad, too lonely. It would have been so easy to have hurried, to have spoken with him, to have arranged to spend some time with him. I couldn't forget him for a day or two and then a week went by and perhaps another week. I could not recall clearly afterward just how much time had passed although, remorsefully, I tried.

It was just after noon on a Thursday when the telephone call came. "Could I see you right away?" the man asked. He could, of course. When I reached his office his wife was there with him. Had he called her too? They had known me since I was five years old but I did not see them often. They looked at me strangely,

it seemed, and when the wife led me to an inner room, her husband following, I felt the first tingles of alarm. I was urged to sit down. The two of them stood and looked at me for a moment, helplessly.

Then, "How long has it been since you have seen your father?" the man asked—an odd question, it seemed, yet I realized he did not know how to begin.

"Is he dead?" I said, with no hope in the asking.

They told me how it had happened. Alone in his hotel room he had killed himself. First he had disposed of all his possessions. The room was bare when they found him except for the furniture, his clothing and his body. In his pocket was a card on which was written the telephone number of his friend, whom the police had called and who had, in turn, called me.

So my father was dead. All I had ever cared about, I admitted to myself, was how his drinking affected me. I had no thought of what it was that was making him unhappy enough to drink as he did, or even that he might be unhappy. I had overheard some vague talk among relatives on various occasions. He "took it hard" when my mother died, they would say, or, "the poor man, left alone with a two-year-old child."

I had tried, a few times and after I grew older, to talk to my father about the liquor but only to try to persuade him to stop drinking it, not to try to understand why he drank it. It would be wonderful if I could get him to stop, I would think, not particularly for him but wonderful for me—less humiliating, less mortifying, less discommoding.

FATAL FIXATION

The threat of suicide had been a recurring part of my life from childhood. One day I had heard one of my father's friends (was he a friend?) reply to the threat by saying, "Go ahead. Kill yourself. Don't just talk about it!" because that was the way to talk to a drunk, he said afterward when I protested. "Just talk as if you don't believe what they're saying." That was supposed to stop him from saying it again.

Yet how can I blame my father's friend? He was thinking of the distress to himself just as I thought always first of the distress to me. Of course it would have been more convenient for him if my father stopped drinking. He would not always have to come to straighten things out, to try to sober him up.

Well, I am old enough to see it all now—to be charitable, forgiving, understanding. However, I am just a trifle too late with these fine virtues. I had that last chance to speak to him—was it two weeks before, ten days before? I strained to remember just what day it was that I had seen him on the street.

"Appoint cities of refuge," the Lord said to Josue, "that whosoever shall kill a person unawares may escape the wrath of the kinsman, who is the avenger of blood." But I am the kinsman. Then I should be the avenger of blood. Startled, I pushed away the wisp of thought. Then I considered it. Perhaps that was it! It would take me away from the self-reproach and solve every one of my seemingly insuperable problems. I

wondered if I was cowardly enough to do it. If I was killer I had to be avenger. There was no one else. I had to be both—or neither. I oscillated with indecision. Everything blurred. I thought once, fleetingly, of prayer, then dismissed the thought.

I dramatized myself, wanting a city of refuge. I wanted to see myself standing before the gates of the city, to speak to the ancients such things as would prove me innocent. But where find the city, the gates, the ancients? What could I say to prove me innocent?

LAST RESORT

Wait, though. I know a man. A priest. He taught me at the university. He seemed to understand my temperament, my proclivities. Can he help me with this? With an unfamiliar kind of relief I realize that I do not have to make that particular decision immediately. I have a reprieve. There is the funeral first. There are the arrangements for it. After my father is put away in the ground I am free to consider myself.

While I am steeped in the wretchedness of my own thoughts the rest of the world continues to function. My former teacher, the priest, hears a group of students at the university talking of the suicide of the father of one of their classmates. He listens long enough to hear the name of the student to whom they refer. Then he gets in touch with a member of the lay faculty whose wife knows me well. He asks about me. "Is she all right?" he says.

"I think so," the professor tells him. "She has been attending her classes." He does not know (or does he?) that in desperation I have been attending my classes. The priest verifies the time of the funeral. When I walk into the chapel of the funeral home at the appointed time, he is there.

I think about his being there. I listen to the words of the brief obituary. I stare at the red roses on the casket. I smell the heavy scent of the funeral flowers. Then the handful of people who came to pay their last respects file past my father for a final look. I understand that I am to wait until last. As it happens, next to last is the priest. He holds his hat in his hand. I have never seen him with a hat, only hatless in the classroom and at the altar. He walks past the bier, because that is the custom here. I watch him look down at my father.

Then someone helps me to stand, holds my arm, helps me to walk the few steps necessary. I look at my father too. Poor dead papa. I smile at him. Of course. It is clear now. I can see the distinction between what I must do and what I must not do.

After I leave the cemetery I go to a church, enter and kneel where the red flame in the sanctuary lamp flickers. This is not Cedes in Galilee nor Sichem in Mount Ephraim. It is not Cariath-Arbe nor Hebron in the mountain of Juda. It is not Bosor beyond the Jordan to the east of Jericho. It is neither Ramoth in Galaad of the tribe of Gad nor Gaulon in Basan of the tribe of Manasses. It is not any one of the seven but I have found my city of refuge and I lay open my cause.

RUTH SEELHAMMER

BOOKS

Five Novels - Three Nuggets among Them

TILL WE HAVE FACES

By C. S. Lewis. Harcourt, Brace. 309p. \$4.50

BACH AND THE HEAVENLY CHOIR

By Johannes Ruber. World. 150p. \$3

FATHER JUNIPERO AND THE GENERAL

By James Norman. Morrow. 254p. \$3.75

These three novels are the nuggets, and the main reason for the high assay of gold in them is that they are Catholic in the fundamental realities of their theme. Their immediate appeal to the Catholic reader will be apparent; the root reason for that appeal may take a little explanation.

Mr. Lewis will need no introduction. If he will not be remembered—as indeed he ought to be—for his magnificent trilogy of theological novels (*Out of the Silent Planet*, *Perelandra*, *This Hideos Strength*), certainly his *Screwtape Letters* will recall him to the reader who has been hoping for more from his gifted and even profound pen. In *Till We Have Faces*, Mr. Lewis returns once again to the realm of myth, and returns as few writers today can—to delve into the intimations of Christianity that are at the core of all the great world-myths.

I shall have to refer prospective readers to an encyclopedia to look up the classical story of Psyche and Cupid, or to the author's note at the end of this book. Suffice it to say here that Mr. Lewis has chosen to retell this mythological tale, putting the story into the mouth of Psyche's sister, who is the horrifyingly ugly queen of a semi-barbaric country named Glome.

This sister believes that her love for Psyche is unselfish but is being consistently frustrated by the jealous and heartless gods. Only at the end of the tale does she come to realize that in the nether world Psyche has been undergoing trials parallel to hers, and so in a sense sanctifying her sufferings and justifying the love of the gods.

This jejune summary will give no notion of the richness of the story, nor will it suggest strongly enough that Mr. Lewis, I believe, is underlining the story's hints of the Christian doctrines of God's providence and the value of vicarious suffering. What is inescapable in the tale is the sense of dark horror at

the root of pagan religions, even when their myths were woven around the theme of love. How this horror and dread carried within itself at the same time a "pale enlightenment" that would dawn into full glory with the coming of Christ is one of the seminal ideas in this masterful retelling and recasting.

The second book is a delight in the genre of what an English reviewer has called "high whimsy." We are introduced to a remarkable, mythical Pope. He is saintly—and unspectacular. During the nine years of his reign he has done nothing notable. He has written no encyclicals, proclaimed no dogma, canonized no saints. The Church had been beset by no great challenges, and all is going perhaps a little too smoothly for the Church that ought to be militant.

But Pope Gregory is a remarkable violinist and is passionately devoted to Johann Sebastian Bach. One day he gets what he feels is a direct inspiration. As a means of winning for the Church the esteem of all men of good will, and even as a step toward reuniting all Churches with Rome, he will canonize Johann Sebastian!

He writes to the Lutheran bishops of the North countries. Some of them accept his invitation to come to Rome for a Bach festival and to talk the matter over. How things then begin to pop! The College of Cardinals is divided. Can the Pope declare a Protestant to be a saint? If Bach is canonized because of the "divinity" of his art, will not art itself be canonized—and there is so much bad art, so many bad artists! The controversy rages and is put to an end only by the death of Gregory and the dawning realization on all sides—Catholic and non-Catholic—that the one worthy of being canonized is Gregory himself.

There is a gentleness about this little book that is truly beguiling. A phrase here and there seems to betray that the author is not a Catholic, but there are passages interwoven in the whimsy that are really eloquent on the Church as the mother of the arts and a source of Western culture. If this is not a great book, it is a heart-warming handling of a theme that might easily have been treated in waspish fashion.

The third of the nuggets is the slightest of the lot. Briefly, it concerns a jovial, saintly friar and how he outwits

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LAS Liberal Arts and Sciences
C Commerce
D Dentistry
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Ed Education
FS Foreign Service
G Graduate School
IR Industrial Relations
J Journalism

L Law
M Medicine
N Nursing
P Pharmacy
S Social Work
Sc Science
Sp Speech
Sy Seismology Station
Officers Training Corps
AROTC—Army
NROTC—Navy
AFROTC—Air Force

the political boss of a little Mexican town in the matter of getting a statue of Santiago, the townsfolk's patron saint, restored to the church. This feat is achieved by several "miracles," in which the simple(?) hand of Fr. Junipero may be glimpsed.

The main quality of the book is its happy sympathy with the culture and customs of the Mexican people. The American "canapé-eaters," whose bizarre manners serve as foils to the charm and simplicity of the villagers, are also handled without bitterness.

The last two novels on our list can be dealt with a little more summarily. *Tower in the West*, by Frank Norris (Harper, 362p. \$3.95), is the publishing firm's prize novel for 1956. It deals with an architect, brother to the dead genius who planned and built a famous tower building in St. Louis. It is a leisurely and literate telling of a story that will interest mainly those who may like to relive the times of World War I, prohibition and the depression. It is a tale rich in background, but I found the characters too wooden and the "message"—that there is more love in the world than one might suspect—a little sententiously stated or implied.

Finally, if you have felt that John P. Marquand never did anything better than his famous Mr. Moto stories, you will welcome the news that the Japanese undercover man is back again. *Stop-over: Tokyo* (Little Brown, 313p. \$3.95) is a superb spy story whose hero (apart from Mr. Moto) is a young American intelligence man who goes to Tokyo to forestall a political assassination plotted by Communists. The expert hand of Marquand the social satirist is beautifully evident in his depiction of an American Communist cover-organization of apparently professional do-gooders.

There—something for almost any taste in these five novels. It's not often that so many to be commended come along together. HAROLD C. GARDINER

THE WORD

But Jesus said to them, Why are you faint-hearted, men of little faith? (Matt. 8:26; Gospel for the Fourth Sunday after Epiphany).

The Lord Christ, born of the Virgin Mary, is the only-begotten Son of God. On all but one occasion—and then He was quoting, deliberately employing

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borrowed words—our Saviour addressed God as *Father*, and always spoke of Him as *My Father*. Yet the only-begotten Son of God, instructing us in the supreme art of prayer, bade us to say to God, *Our Father*. What is the vital theological truth contained in this contrasting similarity?

When Adam was created, Almighty God freely bestowed on the father of mankind a particular and very special gift, which was in no sense a component or necessary adjunct of human nature. The first man received abundantly from his Creator all that he needed in order to be a total man—and something else was gratuitously added. That additional and superlative gift goes by the name of sanctifying grace, and though we do not altogether know, ultimately, what it is, we stand well informed as to what it *does*. Sanctifying-grace makes man, who is by nature both creature and servant, a son of God.

In what sense? Man could not possibly be made the natural or begotten Son of God, for so he would cease to be man and actually become God; and even the most full-blown pantheism is not quite so ambitious and thorough-going as *that*. No, but by sanctifying grace man truly becomes the *adopted* son of God, with all the legitimate rights of a child who has been legally and authentically incorporated into a family. For example, man now possesses the right, by no means his by nature, to eternal, loving, visible, filial companionship and union with God his Father.

The tragedy of the original sin is that Adam, consciously acting for himself and all his progeny, deliberately jettisoned the priceless gift of sanctifying grace in favor of an immediate satisfaction that was surely far more subtle and seductive than it sounds in the third chapter of Genesis. With the noble gift there perished all the rights and privileges that accompanied it: now man was actually, as he never had been except in pure theory, God's mere creature and servant. (Indeed, man was now hostile, fearfully antagonistic to God.) Lost—presumably forever—was the gorgeous, priceless thing: the divine, adoptive sonship.

There is in the liturgy of Holy Mother Church a certain brief but joyful cry, *O admirabile commercium!* The first two words in this remarkable phrase mean exactly what they seem to say. *Commercium* is trade, exchange, a business deal. The terms of the sublime, supernatural deal are as follows.

The Second Person of the blessed and adorable Trinity stooped down—incredible, immeasurable descent!—and joined

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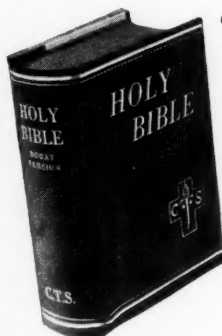
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to His divine nature a true human na-
ture. To what end? In order that He,
God-become-man, might by His death
and resurrection lift up fallen man and
restore him to his place and share in the
divine nature. Such is the deal, such
is the exalted, unparalleled *quid pro*
quo: God shared our nature in order
that we might again share His. By His
incarnation, death and resurrection the
true, only-begotten Son of God made
us all once more the true, adopted
sons of God.

My Father, says Christ our Lord at
the age of twelve, in the Temple, and
Father, He murmurs in His agony on
the cross; so He speaks in the first and
last recorded words of His mortal life.
Our Father, we say each day of our
lives; over and over again, *Our Father*.
Both speak justly. We adopted sons of
God are saying only what is literally
true, thanks to the only-begotten Son
of God. VINCENT P. MCCORRY S.J.

THEATRE

A CLEARING IN THE WOODS. For
all practical purposes the drama at the
Belasco could have been written by
Sigmund Freud in collaboration with
Dr. Kinsey. The playbill informs us,
however, that Arthur Laurents is the
author.

In a drama in which Mr. Laurents
functions as psychiatrist rather than
playwright, the central character is a
distraught young woman figuratively re-
sponding to sodium pentothal admin-
istered by the author. He delves into
her unconscious and brings to light the
resentments, guilts and delinquencies
of her childhood, adolescence and
young womanhood. The disclosures
are an assortment of soiled linen with
a fetid odor, but Mr. Laurents doesn't
flaunt them under our noses, as Ten-
nessee Williams so often does. His manner
is that of a surgeon rather than a
scavenger.

While the author's Freudian tech-
nique is letter-perfect, the reason for
the young woman's disturbance isn't
too clear. It certainly was not due to
repressing or denying the demands of
her id, as she is haunted by memories
of much indulgence. At odd times in
the story she is confronted by characters
representing the men in her life—her
father, her sweethearts and husband—
and herself as child, teenager and young
wife on the brink of divorce. These
personages appear singly, in pairs or in
chorus. Their encounters make an inter-

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esting clinical study that is a Freudian blueprint rather than a play.

All the heroic efforts of Kim Stanley, Onslow Stevens and their associate performers are not enough to make a case history into good drama. If there are microscopic flaws in Joseph Anthony's direction, Oliver Smith's setting or Lucinda Ballard's costumes, to mention them would only be captious quibbling.

EASTER, by August Strindberg, is an ascetic drama that reluctantly turns into comedy. Your observer, not as familiar with the author's biography as he wishes he were, takes it on authority that the play was written while Strindberg was in love. This is the easier to believe since the bitterness of *Miss Julie* and the misogyny of *The Creditors* and *The Father* are not evident in the play presented by David Ross at the Fourth Street Theatre. It is a tender and tenuous play, whose characters are motivated by religious concepts which in modern society, as reflected on the stage, have been driven underground.

The story begins on Holy Thursday and ends on the eve of Easter, and its mood changes in conformity with the agony, death and resurrection commemorated at the Easter season. The principal characters are the members of a convicted embezzler's family, who are in fear of being at any moment stripped of their household furniture to satisfy the demands of the man their father has cheated. It eventually turns out that their fears are groundless, as their dreaded persecutor becomes their benefactor.

If the happy ending is obviously contrived, it hardly matters. What challenges our interest is the integrity of



the characters, their nebulous but logical processes of thought and the nuances of their religious feeling. Mature theatregoers, aware that the world was not created yesterday, will like Strindberg in a mellow mood.

Michael Higgins and Lois Holmes, as son and mother, are eloquent in their portrayal of pride in disgrace, and

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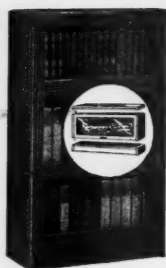
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Phyllis Love offers an appealingly volatile performance as the daughter who accepts disgrace as expiation for the father's guilt. Peggy McCay gives a beautifully placid rendering of the son's sensible fiancée. Mr. Ross, who gave the play sensitive direction, is grimly humorous as the vindictive Creditor who, appropriately to the season, changes into the Easter Rabbit.

THEOPHILUS LEWIS

FILMS

THE EDGE OF THE CITY (MGM), like an increasingly large proportion of present-day low-budget films, is an adaptation of a television drama: in this case, *A Man Is Six Feet Tall*, by Robert Alan Aurthur. Somewhat reminiscent of *On the Waterfront*, the picture is more especially akin to the psychiatric school of dramatic construction adhered to, and to a great extent invented by, the TV writing fraternity. Its hero (John Cassavetes), an anti-social Army deserter currently working as a stevedore, is supplied with an ample set of Freudian childhood experiences to account for his stunted personality.

Despite these plot gimmicks, however, the film tells a touching and unusual story of a friendship—between the unfortunate young man and a fellow worker (Sidney Poitier) who happens to be a Negro. Why anyone so dynamic and well-adjusted as the colored man would devote his time to this real "sad sack" is not clear. Nevertheless, through his efforts the deserter comes to believe for the first time in his dignity as a man.

In the brutal area where the friends work the insistence on personal integrity leads, inevitably, to violence, represented by a savage fist fight and a duel with loading hooks which has a tragic outcome. But the violence is constructively channeled in a film which makes yet another positive gesture by casting a Negro in a non-stereotyped leading role. [L of D: A-II]

ISTANBUL (Universal) is derived from another heavily tapped source of screen material, being a remake of an earlier film called *Singapore*. Ten years ago the story was preposterous; and the passage of time has not made it any less so.

It is about a soldier of fortune (Errol Flynn) who almost simultaneously ac-

quires a beautiful fiancée and, accidentally and without overt dishonesty, a fortune in smuggled diamonds. His good luck ends there, however. Pressure from both the police and the underworld force him to cache the diamonds uselessly away; and, as a crowning blow, the fiancée is apparently incinerated in an apartment-house blaze.

Five years later our hero returns to the city in a last effort to recover the gems. He stumbles upon his former sweetheart, unincinerated but suffering from a five-year-old case of amnesia—and married to someone else. For the sake of movie ethics the diamonds obviously have to be returned to the police; on the other hand, the film, without overtly playing fast-and-loose with marriage, manages to imply with crystal clarity that the sweethearts live happily ever after.

What this new version can boast of are such added attractions as the lovely Cornell Borchers as the heroine, popular English actor John Bentley making his American debut as a detective, and even a guest appearance by Nat "King" Cole. These, plus such incidental values as Technicolor and CinemaScope and a relatively intelligent new script, make it possible at times to overlook the story. [L of D: A-II]

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